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THE AMERICAN MALL RECORD

VOL. XI

No 4

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OCTOBER, 1893

THE AMERICAN MCALL RECORD

PUBLISHED QUARTERLY BY THE

AMERICAN MCALL ASSOCIATION

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Dr. and Mrs. Parkhurst arrived in America from their summering in Switzerland by the *Teutonic*, on the the 20th September. Welcome home!

Our subscribers are requested to notice that with few exceptions, all subscriptions to the "Record" expire with this number. Orders for renewal, with complete lists for mailing, *copied on one side of the paper*, should be sent to Miss C. Remington, General Secretary, 1710 Chestnut Street, Philadelphia, Pa., by December 10, that you may receive the January number. Please do not forget to give attention to this matter.

The publication of the Report of the Tenth Annual Meeting of the Association, held in Albany in April last, has, from unavoidable circumstances, been delayed. It is now ready, and copies will be sent gratuitously to any persons ordering it of the General Secretary, at the Bureau, 1710 Chestnut Street, Philadelphia, Pa. Scatter it freely, it will do good. The Paris Report is also ready for distribution, we shall be glad to send it to any one wishing a copy.

El Faro, a weekly paper published in the City of Mexico, gives in its issue of July 15 a good portrait of Dr. McAll, with a sketch of his life and work.

Mrs. McAll is at present in England, occupied in preparing the biography of her lamented husband.

The Mission-boat, the *Herald of Mercy*, was, when last heard from (August 4), at Château-Thierry, in the Marne, having just finished an excellent campaign in that Department. Three weeks had been spent in Epernay, two in Domery and two in Port-à-Bindon, where it was moored directly opposite the colossal statue of Pope Urban II, and finally, a fortnight at Dorman. The pastors of Epernay and Troissy co-operated efficiently in the work of evangelization.

The most efficient zeal is founded on knowledge. The more we know about France, especially about her religious condition and what her own Protestants are doing for their country, the better we shall do the work of our several auxiliaries and of our Association. Therefore we would recommend to all who can do so, to procure at least a sight of the "golden book" of French Protestantism, the "Works of French Protestantism in the Nineteenth Century," prepared especially for the Columbian Exposition. It is a superb quarto of 400 pages, with eighteen heliographic portraits of the highest order of art, and fifty-one other illustrations and maps. It contains a history of all the works of evangelization, education, benevolence and missions of the present century, with accurate statistics. The book ought to find a place in every public and many private libraries. We urge those of our members who are on library boards and book committees to secure its purchase, and those who are able, to add it to their private libraries.

Miss Moggridge's book, "Among the French Folk," can be ordered from the Bureau at fifty cents a copy. It is a true statement of life among the French working classes, and will be found very interesting.

GOOD REASONS FOR GENEROUS GIVING.

Through the pages of the RECORD, the Treasurer desires to call the special attention of the auxiliaries and of all the friends of the McAll Mission, to the need of enthusiastic work and generous giving during the coming months.

The founder of the Mission has gone to his reward on high, but the same kind Providence that called and guided him, is still sustaining and directing. The Administration in Paris is splendidly organized, with Mr. Greig as leader, and with faithful committees in the various departments. The seed-sowing was never more productive of fruit than now.

The work in all its wonted strength and beauty makes appeal to our liberal support. In France, which has again declared for the Republic and religious freedom, the fields are, if possible, more than ever white to the harvest.

Our treasury, however, is somewhat in arrears. The gifts from auxiliaries are practically the same as at this date last year, but there is a falling off in receipts from Sunday-schools and from churches in which no auxiliaries have been organized. Thus far, there has also been a lack of large special donations from individuals.

This may be due, in considerable part, to the fact that no representative secretary has been in the field, and that thus the cause has lacked its old-time and able advocacy. It certainly is not due to the fact that, in any degree, the cause itself is less glorious or its needs less urgent.

The direct and emphatic appeal, accordingly, is for our joyful and increasing gifts. Let auxiliaries set the good example. Let individual donors give of their abundance, as God has prospered them. Let churches and Sunday-schools faithfully remember the McAll Mission in the manifoldness of their bestowals. Let all the friends of French evangelization unite in maintaining and enlarging that Mission, which is, perhaps, the most successful and providential in all the world.

FRANCES LEA CHAMBERLAIN, *Treasurer.*

MR. GREIG COMING TO AMERICA.

The last mail before going to press brings us the best of all possible good news. Mr. Greig, the Chairman of the Committee of Direction, the one who has taken the place of our beloved Dr. McAll in the executive work of the Mission, is himself coming to America. The time fixed for his coming is January; the duration of his visit, six weeks. Now let us all prepare to give him a hearty welcome, and to arrange for him a vigorous and successful campaign. Our Treasurer, Mrs. Chamberlain, in the preceding page, attributes the falling off in church contributions and individual donations in part to the absence of a representative secretary. Now we shall have the best possible representative in the person of him who stands at the head of the work, and knows all its needs, its difficulties, its successes. On page 23 will be found a few lines telling how Mr. Greig is esteemed by those who are working under his leadership, and Dr. Thurber's article on "The New Board of Direction" gives a slight sketch of his abilities and special fitness for his present position. But there is much more that might be told did space permit. There is the little church that fairly built itself up in the station in which he used specially to minister, the vital principle which had found lodgment in the hearts of these people being too vigorous to be denied its own appropriate form; there is the grand work these church members carry on in the Hall of the Faubourg St. Antoine, and yet all is not told. We hold out both hands of welcome to our leader from across the sea, and pledge ourselves, each officer and each auxiliary, do we not? to do our utmost to make his sojourn in this country most effectual to the spread of interest in the Mission, and the building up and strengthening of the work, both here and in France. Three months is none too long for the work of preparation that ought to be done before his arrival. Let us go at it with a will!

CIRCULAR FROM THE FRENCH BOARD OF
DIRECTION.

[The following circular was issued in France and sent to England and America immediately after Dr. McAll's death, and was forwarded to the several auxiliaries. Want of space forbade its publication in the Memorial (July) number of the Record. Now that the auxiliaries are resuming work for the next season, its appearance is very timely.—EDITOR.]

DEAR FRIENDS AND FELLOW WORKERS :

The sad tidings of the loss this Mission has sustained in the removal from our midst of our honored President, the Rev. R. W. McAll, D.D., has doubtless reached you, and we feel sure that your sympathies and prayers have been called forth on our behalf.

We would remind you of the touching fact that one of the last occupations of Dr. McAll, during his stay in England, was to prepare a letter for each Auxiliary of the American McAll Association, and we desire to send you this communication direct from Paris, and without delay, in order that you may have the assurance that no break will occur in the regular carrying-on of the work.

We acknowledge with thankfulness to our Heavenly Father, the great blessing He has given this Mission during the twenty-one years of its existence. We feel encouraged, by the remembrance of the past, to go on with renewed perseverance and energy in the work so dear to our beloved departed friend, and for which he lived and labored with a devotion and strength of purpose that those only who were by his side can in any degree realize.

In October last, Dr. McAll made definite arrangements for the effective carrying-on of the Mission in the case of his then enfeebled health compelling him to withdraw from the active direction. Thus we were in a great measure prepared to take up the trust now committed to us.

We hope by the help of our Lord and Master, and relying on the power of the Holy Spirit, to continue the great

work of preaching the Gospel of God's grace among the French people. We shall remain faithful to the principles laid down by Dr. McAll, the principles of the Evangelical Alliance and of Christian Union, animated, we trust, by the same spirit of love to the needy and fidelity to the word of God.

The opportunities for the evangelization of this land were never more favorable, and the spiritual results of the work have become more encouraging year by year. But we find ourselves much embarrassed financially. Although our expenditure has decreased during the last few years, we are still in difficulties, owing chiefly to the fact that large sums formerly received from a comparatively limited number of donors, have, owing to death, entirely ceased, while the growth of the work has made it exceedingly difficult for us to curtail our efforts. This, however, we are most reluctantly compelled to do, in order to prevent the recurrence of deficits, which have so tried us. We have rigorously cut down our expenditure to the sum we believe we can safely reckon upon as our reliable income.

But in order to free us from present liabilities, we need a sum of \$15,000, and a further sum of \$10,000 is absolutely necessary to serve as a floating balance, and thus enable us to finance the Mission month by month. To commence this fund, Dr. McAll handed over to the Mission the sum of \$7,500 in securities, a few months ago, and we need the further amount of \$10,000 to complete the fund.

We are therefore appealing to all the friends of the Mission, in Great Britain, in France, on the Continent generally, and in America, to come to our aid, and help us in raising a Memorial Fund of \$25,000 as a tribute to the memory of the beloved Founder and President of this Mission, which will ever bear his name, and thus enable us to continue his work without hindrance.

The manifestations of sympathy and confidence that we have received during the past eventful days have greatly cheered us, and we feel sure that our appeal will not be in vain. Already we have received promises from friends around us here of considerable help.

We therefore ask you, dear fellow-workers, to see how far you can join in this special effort, without in any degree diminishing your regular contributions to our funds. We feel confident that you will esteem it a privilege to respond to this appeal to the utmost of your ability, and thus we shall together honor the memory of the "good and faithful servant" who has "entered into the joy of his Lord."

We are yours very faithfully in the Master's service,

LOUIS SAUTTER, *Hon. President.*

CHARLES E. GREIG, M.A., *Director and Chairman of Committee.*

B. COUVE, *Pasteur,* } *Vice-Presidents.*
E. G. THURBER, D. D., }

E. J. ROUILLY, *Secretary.*

HENRY J. BENHAM, M. D., *Hon. Secretary.*

W. SOLTAU, *Finance Secretary.*

H. MERLE D'AUBIGNÉ, *Pasteur.*

GUSTAVE MONOD.

JACOB DE NEUFVILLE.

H. E. NOYES, D. D.

EUGÈNE RÉVEILLAUD.

LÉON RIEDER.

The article on the next page, describing the *personnel* of the Board of Directors, is from the pen of one of its members, Dr. E. G. Thurber. Naturally, he passes over his own name. It is hardly necessary for us to introduce him to our readers; we would only remind them that his admirable work as pastor of the American Church in the Rue de Berri, especially qualifies him to serve on this Board.

THE NEW BOARD OF DIRECTION OF THE McALL MISSION.

The lamented death of Dr. McAll has thrown new burdens upon the Directors of the Mission, and brought new responsibilities upon its friends in America and Great Britain. The rare devotion, foresight, and insight of Dr. McAll gave him a place of unusual confidence in the judgment and affection of all who have sympathized and co-operated by prayer, service, and gifts for the progress of the work of Christ in France. No one takes the place of him who has been called from us. No personal factor of so unique an influence is present to lead the Mission forward. The work, however, is God's work, and it must not falter or fail.

The Directors undertake, with the counsel and co-operation of the friends of the Mission, to go forward on the lines already marked out, and in the spirit, purpose, and methods of its sainted founder. This Board had charge of the work during the protracted illness of Dr. McAll, and all of its members have been associated with him, some of them for many years, and are familiar with his views and wishes. They are men of large views, experience, and devotion, and worthy of the confidence of the many friends of the Mission.

The Honorary President is Mr. Louis Sautter. He is an educated business man, a layman connected with the Reformed Church of France. He has been honored by his Government with the decoration of the Legion of Honor, has had large experience in affairs, and enjoys the love and confidence of Christian people. He was a close friend of Dr. McAll, and has given years of voluntary service to the Mission. No one is more familiar with the field and the features of the work. We are happy in having a gentleman of such character, ability and consecration as our President.

The Rev. Charles E. Greig, M. A., has been connected with the Mission for more than fifteen years. He was edu-

cated in Scotland, took rank as a scholar, has acquired a remarkable knowledge and use of the French language, has had great success in organizing and conducting the Sunday-school work of the Mission and enjoys in an unusual degree the respect and confidence of the French pastors. His gifts, acquirements and services have proved his great value to the work of the Mission. He is young, vigorous and unsparing in labor. Let us be thankful that so important a position has come to him.

The Vice Chairman is Pastor Benjamin Couve. He is one of the foremost among the French pastors in Paris. The church with which he is associated is one of the most important and influential of the Reformed churches in the city. He has given invaluable service to the work, and was one of the esteemed personal friends of Dr. McAll.

The Financial Secretary, Mr. W. Soltau, has held this important position for many years. His office was in Dr. McAll's house. He had the close friendship and confidence of Dr. McAll. He is thoroughly acquainted with the financial details of the Mission, and his most important services are greatly appreciated.

Mr. Emile Rouilly is our scribe. His accurate pen has furnished us a history of the transactions of the Board for a long period of time. These records, so carefully kept, form in themselves a history of our work. If I am not mistaken, he became a Christian while attending services in one of our halls.

Dr. Noyes, the esteemed chaplain of the English Embassy Church in Paris, has been a member of our Committee since his advent to our city, three years ago. He brings his gifts and influence most heartily to our counsels, and we feel very thankful for the important services he is now rendering. He has already won a large place among Christian people by the qualities of his personal character, his

large mindedness, his interest in the cause of Christ and his Christian fellowship.

Mr. Gustave Monod, Jr., belongs to that honored family which has given such splendid Christian thinkers, pastors and laymen to the Christian Church of France. He has made his claim good to the name he bears, and for years has been a valued member of the Board.

The American people have listened to the glowing speech of Eugène Réveillaud when, with Dr. A. F. Beard, he visited the United States. His conversion was most striking and interesting. As a lawyer, editor, and orator, he possesses unusual equipment for work and influence. To-day he is a factor in the evangelization of France. The Mission has no warmer friend or more devoted worker.

Henry J. Benham, M. D., left his practice in England to give his service to the Mission. For several years he has been one of our most earnest and valued helpers.

Mr. Leon Rieder was a devoted friend of Dr. McAll. He is a business man, has rendered us important service as an auditor of accounts and in counsel.

Mr. Jacob De Neuville is a banker who has been willing to give his time and help in many ways to our work. We greatly esteem his devotion, wise counsel, and help. It has been a great pleasure and comfort to Dr. McAll and the members of the Committee to have him on our Board.

One of the latest additions to our number is Pastor Merle D'Aubigné, whose sainted father is so well known in his life, work and writings. He has come in the spirit of his father, and has charge of one of our stations.

This personal statement is due to the Directors and to the friends of the Mission. We have come upon a transition period. Death has called to the front men who, though they have long rendered service, are not known to the constituency of the Mission as our venerated leader was.

In taking this responsible trust the Directors must rely upon your prayers, your sympathies and continued assistance. We appeal to the friends of the Mission to help us in paying the debt which is upon our work. The policy of the Directors is to go forward only as we have the means which will justify an advance. We have been engaged in a work of retrenchment and are seeking to use the utmost economy consistent with the demands of the work and the annual contributions to the Mission.

EDWARD G. THURBER.

THE LAST RESTING-PLACE.

Our readers will remember that it was the wish of Mrs. Dodds as well as of Mrs. McAll, that the beloved remains of the Leader should rest with those of his faithful young friend and co-worker, the Rev. G. Theophilus Dodds, the son-in-law of Dr. Horatius Bonar, whose lamented death occurred while in the service of the Mission.

Mr. Dodds was the first to come over from Scotland to help in the infant Mission; for more than five years he had been closely associated with its founder; it seemed, therefore, fitting that their mortal remains should be placed together in the midst of that Paris they loved so well.

The necessary enlargement of the vault required the temporary use of another tomb, but on Wednesday, the 14th June, at eight o'clock, on a beautiful summer morning, under a blue sky, with the birds singing around, and the flowers on many tombs lighting up the cemetery with joy and hope, Committees of the Mission and other friends came together to accompany Mrs. McAll to witness the removal of the remains of Dr. McAll, and those of Mr. Dodds (which had been placed here during the necessary alterations) from their temporary to their permanent resting-place. The services were performed by Pastor Couve and Dr. A. T. Pierson.

A GREAT LIFE.

BY REV. A. F. BEARD, D. D.

[From *Missionary Review.*]

I have in my possession two volumes entitled "Discourses by Rev. Robert S. McAll, LL. D.," with a sketch of his life and character, by the Rev. Ralph Wardlaw, D. D. They were presented to me, on sundering my official relations with the Mission and the pastorate of the American Church in Paris, "with the affection and prayers of the author's only son, R. W. McAll," adding, "These are my gifted father's few written sermons. He was an extempore preacher habitually. I was his amanuensis for years, though only sixteen when he died. These books are now quite out of print and rare. I have but three copies in all; but it is a singular satisfaction to ask my friend to accept one of these."

I mention this because no just estimate of the great life of Dr. McAll can be made independent of his heredity and early training. Rev. Robert Stevens McAll, the father, was the eldest son of Rev. Robert McAll. Of Scotch ancestry, the three generations of Roberts were English. His mother was a direct descendant of Robert Bruce. His father, educated at the University of Edinburgh, died at the age of forty-six years, but not until he had greatly distinguished himself as a remarkably eloquent preacher—the silver-tongued McAll—and as a man of high intellectual stature. His devout and prayerful spirituality of mind made his presence a positive and constant godly influence.

Such precious inheritances from father to son may properly introduce the story which I drew from Dr. McAll ten years ago; how, during his father's last sickness, the question of his consecration to the Gospel ministry was earnestly pressed upon him. Young Robert promised to give most serious consideration to this last paternal request, and to listen to

the voice of God to know if this might become his duty and privilege. After his father's death the son did not hear the call. His tastes were artistic, and his inclinations were to study architecture. Having begun his studies, he submitted his drawings to Sir Charles Barry, the architect of the Parliament House at Westminster, and was selected among many eager candidates for a place in his office. He received notice of the coveted honor late in the week, and was to report himself there on the following Monday. On the Sunday preceding this Monday he attended church, expecting to hear a favorite preacher, but was disappointed to find a stranger "on exchange," whose appearance and manner were exceedingly unpleasant to him. His sense of propriety alone prevented his departure to another church. It was in this service, however, that the still, small voice of God said to him: "Thou art the man." Greatly agitated, he sought the privacy of his room, and there the question of his father—now the question of God—confronted him. His was a strong will and his plans were dear to him. He could not yield them. His ambition, long cherished and worked for, to-morrow was to be realized. With this happy introduction to his professional career, fortune and fame would be reasonably sure. That night was sleepless. But with the light he walked in the light, and on the morrow he informed Sir Charles Barry, the architect of the most costly building that has been erected in England for centuries, that all his purposes in life had changed, that he would surrender his privilege and prepare himself to preach the Gospel of Christ. Such was his call. Was not this providential?

The college was entered and the studies completed. There followed the devoted pastorates at Sunderland, Leicester, Manchester, Birmingham, and Hadleigh. He was fifty years of age, a pastor ministering to a large and influential church, entrenched in the confidence and affections of his

people, when he heard anew the voice of God, as aforetime, breaking in upon his settled plans of life.

The story of his going to Paris, which has become familiar, may be omitted. But this he did: "He went out, not knowing whither he went." With no benevolent missionary society behind him, with no assurance of support other than that of his own small income, or of welcome from the class of poor people to whom he would give himself, and with no language which his hearers could understand, he went forth to his mission at fifty years of age. It would have been folly had not God called him and said; "Fear not; I will be with thee." It was not folly, it was faith.

What did this consecrated man find in France? An interesting people with a brilliant history, even when it has not been good. Italy has been the grave of many peoples, but it could not make France stay buried. Sometimes it has come from the sepulchre like the maniac of Gadara, exceeding fierce, saying: "What have we to do with thee, thou Son of God?" and sometimes rising to ask for the light after the darkness; but the history has ever been hopeful in the fact that it has not ceased to be a life of struggle and discontent. The nation is one that would never be satisfied when it had no right to be contented.

This single-handed and single-hearted missionary found a people after its last historic and terrible struggle in which many things had perished, where thought and feeling were bristling with antagonisms and the very air was thick with questionings. As never before—not even in the time of the Reformation, when there were two thousand Protestant churches in France, and when it seemed as if it might be the leading Protestant nation—the minds of the people were open to the questions of life and truth. This good English pastor was a prophet. Seeing this state of things, he knew that it was the hour for God and man. It was God's time. He was the man of God for the time.

Twenty-two years! How small was the beginning! A little shop in 108 Rue Julien Lacroix, cheap chairs for forty people, and a preacher who could not use the language.

Twenty-two years, and included in it the history of the most wonderful Mission of Europe! Included in it this providential leader, toiling with a consecration that transfigured severe work into delight, bearing pain as if it were pleasure, standing up like a soldier against hindrances within and without, making his hymns of faith and hope, and singing them as he moved persistently forward, never faltering, never losing heart or courage, never tiring; for the salvation of thousands of souls, the transformation of homes, the new courage and strength to churches. Who can tell what it does not include? "The kingdom of heaven is as a woman who hid leaven in three measures of meal until the whole was leavened." "The kingdom of heaven is like unto a man who sowed seed in a field and it sprang up day and night, and grew he knoweth not how."

A great object lesson this Mission has been to France, and to the world. "How to reach the masses" is no longer a question without answer. How to get near them, to secure their thoughtful attention, how to win them, how to unclinch their angry fists raised against man, and persuade them to lift their hands in prayer to God; all this has been a revelation to France and to the Christian world.

Let me introduce you to this missionary as I knew him. A tall, spare man, with an expressive face, lighted with cordial sympathy and good-will, unfailingly genial and loving, with a capacious warm heart, which, while it included multitudes, did not exclude persons, with a friendliness for each one like the common sunshine to the earth, and with precious friendships for those who worked with him, like the sunshine upon the good soil and the sweet fruits.

He would scarcely have been selected for a typical Englishman. Not having high physical vigor, he had yet a wiry,

rapid, ready energy and nervous force, which is more of the American type. He was a cultivated student, particularly fond of nature and of the natural sciences, that made the phenomenal executive ability which he developed, both as to largeness of view and grasp of details, the more singular. His keen penetration of character and a discriminating judgment easily gave him the leadership of leaders.

His fellowship was delightful. While the missionary spirit was—everywhere and in every place—controlling, and the great motive of his life dominated him so that he seldom followed his social inclinations, there were now and then occasions which revealed an endowment of humor that would not be expected, and which was to him an invaluable resource in the difficulties and anxieties necessarily arising in the direction and propulsion of the plans which he cherished, and which his will was urging. I shall not soon forget an instance of this humor in one of a few social gatherings which he allowed himself to attend. To amuse the children present a charade was proposed, in which the writer of this article was to complain to him, as the *Juge de Paix*, of the loss of his pocket-book, while the children should take supplementary and auxiliary parts. The younger people managed their French with dexterity; but the way in which the *Juge de Paix* led on the writer to make his statements in tortuous and tortured French, refusing to hear even an explanation by a word of English, became at last indescribably funny, until Mr. McAll, whose face had been twitching for some time with suppressed sportiveness, and whose eyes had been twinkling with laughter, could no longer repress his humor, and abandoning the attempt, he was like a child among the children in his mirthfulness. On the morrow his consuming zeal and fervor were outworking the great life. It seemed to me, however, that he looked younger for the space of a week.

But few indeed were the resting places which he gave himself in his mission. It was his thought. It was his prayer. It was his life.

His great thought of life incarnated itself with undeviating devotion and fidelity. It is a record and a history which should not be forgotten. It should be a perpetual testimony to the grace of God and the faith of man for contemplation and imitation—a legacy of permanent influence. Inspired by convictions and sustained by prayer, in a world where selfishness is common, and where its dominion is strong, nothing is more instructive than such self-denying lives, which demonstrates the power of faith in God and the consequent divine life in man.

How strangely God prepared him! The dying request of the man of God who wished his son to take up the work from which the father had been early called; the providential sermon of an unsought and undesired minister, who uttered his message at a venture just one day before it was too late and one day before the plans of life had become fixed; the consecration of duty and the slaying of ambition; the training of twenty-three years of successful ministry among his own kindred, were all for preparedness. Then, again, the voice of God to his soul called the man to resign home, and friends, and church. It was a voice silent to others, but as strong to him as if a whirlwind had been syllabled in speech, and as emphatic to him as if the lightning had burned the commission upon his soul, giving him the recognition of power, and rousing him to a sense of what might be accomplished; begetting strength to his physical weakness and wisdom for the work as the calls repeated themselves more clearly, until it was all an irresistible inspiration from God.

Compare this life with another life in France, which the world called a great life. In the narrow street of St. Charles, Ajaccio, stands the house from which came a family

that put forth their hands and took the crowns from the majesties of Europe, with which they crowned themselves. Said the mother to the eldest brother, "Jerome, you are the eldest, but you must yield; Napoleon will always be first." In this way he came forward a worshiper of self. When told that "God disposes," he replied, "I dispose." After his career of splendid and brilliant battles, in the obliteration of national boundaries, the formation of monarchies, at once the wonder and the scourge of Europe, he came to his tomb. It is one of the monuments of France. But while he yet lived, in one of his more pensive moments, he had occasion to pass judgment upon himself. Surveying the future, he called attention to the gradually shrinking dimensions of his renown. "Now my achievements fill libraries; but as time passes they will be condensed into volumes, which farther on will shrink into a book. I shall be fortunate if they finally fill a page, and perhaps if there shall remain my name."

Near by the three-storied house in Corsica is the humble mission hall of the Missionary McAll. As I stood within it, speaking to the people congregated there, I could but recall him who had surrendered the thought of being the proud architect of his own fortune, to devote his mind and soul to the lives of others, but who had thus belted his life with the wisdom and power of Christ. And the word of the Lord came to me saying, "The memory of the wicked shall rot, but the righteous shall shine as the stars forever."

The tomb of the great Emperor of France, the destroyer of his fellow men, and the tomb of the Missionary McAll, in the cemetery of Passy, are not widely separated by distance. The one is visited only to remind those who reflect how great powers were used in supreme selfishness to end in supreme failure. One turns away with neither gratitude nor love. The tomb of Robert Whitaker McAll is humble, but it speaks of one whom God has exalted. Not so many strangers may

visit it, but those who do so will reverently repeat the words of his Lord and Master, "He that saveth his life shall lose it but he that loseth his life for My sake and the Gospel shall find it." "He that overcometh shall inherit all things." It was the missionary and not the emperor who lived a great life.

What remains for the people to whom Robert Whitaker McAll gave his twenty-three years of rare and devoted service is known only to Him by whom are all things and for whom are all things. Whether this French Republic will follow the course of its predecessors, and lose what has been gained through mischoices and misdeeds, or whether it will hold its course with steadiness toward the light and the knowledge of permanent life and good, is a theme only for conjecture. But France needs the steadiness which comes from the Gospel. Whatever may be in the future, the people of this day have had no greater friend to bring life and good to them than he who learned in the beginning of his mission to say, "God loves you, and I love you," and who proved it in what he was and did.

Meanwhile, the "Mission McAll" is shedding its light in the darkness. It is the light of God. The outlook upon which it shines is one of vast hope, of vast responsibility, and of vast emergency. May the spirit of the providential man whom God called in a providential way to begin and develop this providential Mission continue with those to whom falls the legacy of his goodness and his greatness.

Miss E. L. Chickering, a young lady of Pittsfield, Mass., has given herself to the work of the Mission, sailing from New York, September 2d. As we go to press we learn that she has arrived safe and well in Paris. Here is an example for other young women of independent income to follow.

A WEDDING AMONG "MY GIRLS."

If three years ago a stranger had been asked to point out the most unattractive member of my class, the selection would, probably, have fallen upon Jeanne B. Short, heavily-built, plain featured and with that "common" air which any attempt at fine clothing only hopelessly enhances, there was nothing in her exterior to draw one towards her; but she had not long been among us when the Spirit of God began to work in her heart, she yielded to His gracious influences, and, anxious to lose no opportunity of "acquainting herself with Him" and with His way of salvation, she frequented assiduously the evening meetings of the Gros Caillou Salle, as well as my class.

Her's was a slow mind and intellect, her mental and moral nature partaking of the heaviness of her physique; it was long, therefore, before she seemed able to grasp the truth in its simplicity, and many were the disappointments she caused us by her constant return to the old ground of "not quite good enough yet to be saved." But she was in God's teaching. Gradually the light broke and she was able to cast away the last shred of self righteousness and rejoice in her Saviour God.

Then followed the polishing of the gem taken from the quarry; illness followed illness, bringing in its train straitened means and consequent privations, but through it all her patience and trust shone out brightly, and it was interesting to note how she had been unconsciously storing up the teaching which we had thought lost. Now that the scales had fallen from her eyes, the Holy Spirit brought it back to her memory illuminated with His light, to console and encourage her in the dark days through which she was passing. Another beneficial result of her ill-health was the love and practical sympathy which was drawn out from the other members of the class. Every free half hour was gladly dedicated to Jeanne,

and many a purse, far from well furnished itself, was opened to share its slender contents with one whom all had learnt to love.

Her daily work lay in a large tobacco factory, where, in the midst of an atmosphere of unbelief, blasphemy and immorality, she testified boldly for God. What her surroundings were may be gathered from the following fact: On the Easter of last year she was not present with the other converted members of the class at the communion service, which we attend together. On inquiring the reason, she explained that for several preceding days she had been forced to hear and see so much that was evil and impure that she felt as if she herself were contaminated by the contact and unfit to approach the Lord's table. An error in judgment, for surely the Master Gardener has a special care for His "lilies among the thorns," but one that shows the delicacy of her conscience.

I began by saying that Jeanne was plain, but when a soul lets Christ in as her indwelling Lord, the influence of that transforming presence manifests itself on the "outward man," and is surely reflected in eye and face. This was eminently the case with her; the features seemed to soften and become more refined, while its bright, gentle expression rendered the face really attractive. Such, at least, was the opinion of a worthy coal-heaver in the neighborhood who, we began to perceive, was casting tender glances on our Jeanne; but she was in no wise carried away by this distinction, though the desire of having someone to care and provide for her may well have been a temptation to the lonely rophan, whose delicate health so increased the difficulty of gaining her livelihood. But she was true to her God. "I have told him that I shall not marry him till he is a Christian and a Protestant," she affirmed, stoutly, when inquiries were made as to her aspirant's chances of success. "He is seeking" (*il cherche*), she always added, with pardonable pleasure.

Though the promise, "Seek and ye shall find," stands forever true, it must be confessed that he was long in finding, and it is to the credit of both parties that they did not try to expedite matters by substituting an outward act for the inward grace. He attended all the meetings, as well as the classes for religious instruction and, of course, we who were specially interested, aided him in every way we could by private conversations and the loan of books.

Through all this time neither Jeanne's resolution nor her faith faltered. "*Non, il n'est pas encore arrivé mais cela viendra*" (he is not converted yet, but it will come), was her unwavering position. At length "hope changed to glad fruition;" the day came when the pastor and all the friends of our good T. were convinced that the great change had taken place, and that he had passed from death unto life.

When, shortly before my departure for my summer holidays, Jeanne in a mysterious manner demanded a private interview, it required no extraordinary amount of perspicacity to divine its object, so that I was prepared for the blushing announcement that she had at last consented to make her coal-heaver a happy man. But she was quite determined to run no risk of repenting at leisure by marrying in haste. She could not *think* of changing her estate during my absence, but at my return, etc., etc.

This said marriage was a great event among my girls, and I was almost afraid that the munificence which we allowed ourselves in our wedding gift might have *too* encouraging an effect on the others.

As many of us as possible were present at the simple little ceremony; the words of exhortation and cheer addressed by the pastor to the newly married couple were full of encouragement and help, and one was thankful to know that the Bible with which, according to the French Protestant custom, he presented them at the close, would really be taken

as a lamp to their feet and a guide on the untried path on which they were entering.

Those who were present at the wedding dinner in the evening assure me that it was most touching to hear the way in which T. announced and defended his new-born faith to his father and other relatives who had come from the provinces for the occasion, and to whom a "Protestant" in the family was a terrible innovation and almost a calamity. Another trait that was at least amusing, was the manner in which the bridegroom proposed the toasts. He kindly wished to drink my health and began by saying that he found himself much embarrassed as to what he should call me, but that, as he certainly would never have got his wife without my consent, he supposed he had better propose his *mother-in-law*! He was adopted as *gendre* forthwith.

It was a great pleasure, shortly after, to partake of their simple hospitality and to witness their happiness, knowing, too, that it was based upon a foundation which nothing can shake, for—one in Christ Jesus—the bond which unites them can never be severed.

AGNES D. JOHNSTONE.

OUR NEW LEADER.

From a private letter we take the following :

I am very glad to be able to tell you and the dear friends who are our fellow-laborers on the other side of the Atlantic, that they may have the greatest possible confidence in Mr. Greig. He is, I feel no doubt, a God-trained and God-appointed successor to carry on the work. He has been nineteen years in it, and for a large portion of that time Director of the Juvenile Department, which he has organized in the most admirable manner ; but not only is he a first-rate organizer, but he has great judgment, much decision and energy, and is withal a most earnest, self-sacrificing Christian. I may say he is equal to Mr. McAll in his self-forgetfulness.

RESULTS OF THE MISSION BOAT WORK.

I had a most encouraging visit to Epernay. The weather was fine, and the ride down most interesting. Spot after spot that we passed recalled memories of the *Bon Messager*, as each village where she had been moored came in sight. There was Changis, where I spent a happy week on board; how familiar the hills looked! Further on, there was the meadow where I had an interesting talk with a group of children and adults, after my two days' cruise with Captain and Mrs. Pim; there were the well-known bridges we had passed under; the village where some two hundred Gospel portions were distributed in twenty minutes during the mid-day halt, and the message of the Gospel told to an interested crowd who were much disappointed that the boat could not stop and hold meetings *there*. Then Château Thierry, a town where disappointment was expressed that the boat did not stop. Dormaur and Domery, both full of grand memories, for I happened to be at the closing meeting at both places, and saw the eager crowds; that at Domery was not satisfied with *three* consecutive meetings that Sunday evening, but eagerly demanded *a fourth!* What conquests have been won for Christ by the simple proclamation of the truth eternity will disclose! I was told on Sunday that our "Cantiques" are still sung in these villages, where almost every one bought hymn books and testaments.

At last we reached Epernay—one hundred and forty-two kilometres (88½ miles) from Paris by rail—though much farther by water, owing to the many windings of the Marne.

Epernay contains one thousand nine hundred inhabitants. Ay and Magenta, on the opposite bank of the river, four thousand more. These latter are inhabited by working people, chiefly employed in the large railway works there. By the side of the river, close to the bridge, stands Pastor Charlier's house, a large, comfortable villa, with a long garden enclosed

by a wall. At the other end of the garden stands a clean, whitewashed house, with a door opening into the garden, and another into the little street that runs beside it. On the gable end of the house, which faces the river and is visible from far, is painted in large letters, *Salle Populaire*—over the entrance—*Salle de Conférences*—*Entrée gratuite*. It has a neat and attractive appearance. Originally a two-storied house, the greater part of the floor of the upper story has been removed, and all the internal partitions. The portion of the floor left forms a gallery at the end of the hall, supported on two strong beams. The hall is 39 feet long and 21 feet wide, and about 19½ feet high. The original windows have been left above and below, so that it is well lighted in the daytime, and at night hanging petroleum lamps light it up well.

A good harmonium has been purchased, and this and all the fittings have been paid for by money collected by Pastor Charlier. The alterations have been made by the landlord, to be paid for in the rent, which will probably not be reduced below 500 francs (\$100) per annum. There is space for seating two hundred and twenty-five people, but many more can stand, probably *two hundred and fifty* came on Sunday night, and other benches might easily be added. Pastor Charlier presided, and after an opening hymn, and the reading of a part of the sixth chapter of Matthew, he briefly explained his object in opening the hall—to tell them about the love of God through Christ. He said he did *not* want to persuade them merely to “change their religion,” still less would he bribe them to do so by money, or in any other way, as some asserted that Protestants did. But he *did* want them to change their lives—and to do this by the power which Jesus alone can give when He comes to save us. After another hymn he called upon me to speak. I said in the name of the Mission, which had by the help of friends in America, Scotland, and England, sent the boat and planted many stations throughout

France (as Pastor Charlier had told them), how happy we were to be able to co-operate with Pastor Charlier in opening this hall, of which he had found the money for the furniture, and would work in it while we would pay the rent. I then spoke briefly from Romans i., 16, showing why *we* were not ashamed of the Gospel of Christ—*because* it is the *power of God—to the salvation of every one that believeth*. After another hymn Pastor Lange, who is doing a capital work, aided by his co-pastor and by an excellent evangelist, in two halls he has established in the neighboring town of Reims, spoke briefly, but with much force, of the message that, like church bells, would be rung out here—come and *hear*—come and *see*. It should be mentioned that the church at Epernay is composed mainly of working men, and is supported almost entirely by the richer church at Reims, which is doing much evangelistic work in the neighborhood. The powerful and eloquent address was listened to with enthusiasm, as was another by Pastor Vincent, of Troissy, continuing the same theme.

Another hymn and the Lord's prayer brought this interesting inaugural service to a conclusion shortly after nine o'clock.

All present felt encouraged, and hoped that by the blessing of God the ignorant workmen around would be interested and led to accept Christ's free salvation. At present they have been quite neglected both by Catholic and Protestant, till Pastor Charlier took up his residence among them, but although he and his family have prayed over the matter for four years, it is only last year that the way has opened to begin work in their midst.

In this work Pastor Charlier is ably seconded by Madame Charlier and her daughters, who lead the singing and play the harmonium. Madame Charlier has a Mothers' Meeting at the church in Epernay, and would greatly like to establish one in the suburbs of the Villa d'Ay, where they live, but the Lord has not yet sent the needful funds. When He does they will

be glad to set to work in this branch, which is so needful, in order to get hold of the women.

There is to be a meeting for adults every Sunday and Tuesday evening, and a school on Sunday and Thursday afternoons for the children.

Thus this second hall, the direct result of the visit of *Le Bon Messager* last year (which visit was the answer to the prayers of Pastor Charlier and his family, unknown to us), bids fair to become, by God's grace, a center of light and salvation in this dark spot.

HENRY J. BENHAM.

THE MISSION BOAT.

To any worker suffering from discouragement and pessimism, a course of meetings on the *bateau missionnaire* might be recommended, as likely, with God's blessing to cheer him on his way. My own experience at Port à Bindon and Mont St. Père were, personally, a cause for thanksgiving. At the former place we were, so to speak, under the shadow of the great masonry statue of Pope Urban II, of Châtillon. He is stretching forth his arm over the country, and is supposed to be uttering the memorable words about the Crusades: *Dieu le veut*. What he would have said of our little crusade on the Marne, had he seen the crowds of his flock listening night after night to the simple Gospel preaching, might form a subject of interesting speculation. The inhabitants of the Marne, though Roman Catholic only in name, are not yet infidel or hostile to religion, though they are by no means church-goers. At Mont St. Père, for instance, a village of six hundred persons, one old man was introduced to me as the solitary specimen of the male sex who frequents mass, and I was told that no one in that village, either man or woman, goes to vespers.

The people seem to regard us as their special allies. For instance, one day there were three visitors from Paris at the little hotel where I was staying, and we were all lunching at

the same table. They were expecting someone called Gaston, whom they had not seen, apparently, for some time. Suddenly in marched Gaston, a big, slouching young fellow of about eighteen; but instead of saluting his friends, he walked across the room to me first, and, with a broad grin of recognition, offered me his horny hand. I thought there was some mistake, but Gaston explained the mystery to his astonished relatives by introducing me to them as the *monsieur du bateau*. I had never, to my knowledge, set eyes on Gaston before, but he considered having been to the meetings a sufficient introduction, as, indeed, it was. It gave a good opportunity of a word with his relatives, who of course, knew nothing of the boat and its object.

The first night at Mont St. Père we expected only a small attendance, as we did not suppose the thing was known. Captain Pim, however, computed that about two hundred were packed on board, besides a crowd on the bank of the river. The afternoons were chiefly spent in visiting the surrounding villages with tracts and Gospels, and thus many were reached who could not come to the boat. As a rule, we met with the kindest reception when once it was known we were from the "*beau bateau*," as they called it.

One efficient way of following up the work and watering the seed sown, would be the employment of some earnest, godly man as colporteur in the valley of the Marne. If he went under the ægis of the boat, he would be sure to find an open door that would, otherwise, entail years of uphill work to obtain. Our visits were too short to enable us to tabulate results. They will doubtless be manifested in their season, if the visits are repeated and the work followed up in some way. In the meanwhile, we cannot but rejoice at one great immediate result of sending the boat into these regions, namely, that thousands have thus been enabled to hear the Gospel for the first time.

W. W. HOSTE.

THE DISPENSARY IN AVENUE WAGRAM.

[Pastor Meyer is in charge of the Protestant Church of Puteaux, a suburb of Paris. A later word from him says that twenty of the members of his church are converts of the McAll Hall of that town.—EDITOR.]

Let me speak, without reserve, of the very great and widely-extended good done by that excellent work, the McAll dispensary. My parish is outside of Paris, several miles from the dispensary, and, everywhere and constantly, I find traces of the benefits that it has scattered around. We know that almost everywhere, in the environs, there are hundreds of unfortunates, without means to pay doctors or procure medicines, who go to the "English," and go with confidence, knowing that the care given them is entirely disinterested, and consequently, perfectly devoted. In the aspect of simple charity, and I think that by a Christian this aspect is not to be despised, the results are certainly very important. The dispensary can easily point to the very large number of sick people who visit it. But in a religious aspect, what are the fruits, does someone ask? I reply, there are indirect fruits, often distant, but not less real. A person comes to a popular meeting, or to an evangelical service; he continues to come, and, later, expresses a desire to join a Protestant Church; on being questioned as to the reason of his sympathy with Protestantism, as to the source of the work done in his heart, he answers: "I have thought on these things for years; at such and such a time, the Protestants helped me, and I promised myself that I would unite with them, when I had an opportunity." The dispensary in the Avenue Wagram is one of the means through which the Protestants are known among us as doing good. More than once, I have had opportunity to prove the truth of the words of Scripture, "Cast thy bread upon the waters, and thou shalt find it again." Yesterday, I heard of a woman, who wishes to join our Church. Why? Her father, a Catholic, had received, I do not know from whom, a Bible; he occupied a dangerous position; in hours

of agony, his Bible helped him to regain courage. The Bible was taken from him by one of his daughters, a nun. This did not prevent his other daughter from expressing a desire to become a Protestant, after she had attended meetings held in my parish, by the same English ladies who serve at the dispensary of Avenue Wagram.

But what are the direct, palpable, religious results that can be counted produced by the dispensary? I might recall the fact that some of the noblest missionaries have remained at work for years without seeing around them a single sure conversion. We French people always hesitate, even in the presence of manifest conversions, to publish them; we believe that pride may be easily aroused in those who are declared converted; moreover, that mistakes are often made, as God alone knows the secrets of hearts. Besides, the ignorance of the masses in religious matters, their Catholic education, the national character, all tend to make rapid, sure conversions rarer and more difficult with us than elsewhere. All this does not mean that the dispensary does not produce direct results. A few days ago I found at La Cité des Fleurs (the court of flowers), a Protestant hospital for men, a sick man, Catholic by birth, who told me, with tears in his eyes, that he knew nothing at all of the Gospel until he went to the dispensary of Avenue Wagram; since going there, he is entirely changed. I have every reason to believe that he died in the faith.

In conclusion, I would say simply that, if I could address any who are hesitating to support the dispensary of Avenue Wagram, I would implore them, by their pity for the bodies and the souls of hundreds and hundreds of unfortunates and by the love of the Lord Jesus Christ, to help more than ever before, a work so excellent in every way.

I write this, without solicitation from anyone, simply to perform a duty.

JEAN MEYER, *Pastor.*

DISPENSARY SEED AND FRUIT.

[The foregoing letter from Pastor Meyer gives a view of our dispensary work from the outside, from one who is not a worker in our Mission. The following, taken from the Paris *Quarterly Record*, tells something of how this same dispensary, situated in the Avenue Wagram, Les Ternes, has affected two suburban villages, one of them Puteaux, where Pastor Meyer ministers. In view of these two witnesses, it is greatly to be regretted that the scheme of retrenchment made necessary by last year's deficit should be forced to include, even in part, this beneficent and fundamental work. The dispensary is now open only three days in the week instead of five, as formerly.—EDITOR.]

Our Puteaux Mothers' Meeting and that of Levallois, are entirely the outcome of the Ternes Dispensary. We begun both by inviting the women at the dispensary who came from these parishes, and as you know, Miss Johnson, as well as Miss Drummond and myself, have had joy over souls saved.

A member of our Puteaux meeting, whom I first met at the dispensary, was received last January into the Protestant Church. She has since died, half an hour before her death singing her favorite hymn :

“ Mon cœur joyeux, plein d'espérance,
S'élève à toi, mon Rédempteur.”

Another of our meeting was also received by Pastor Meyer about the end of February. M. Meyer is never in a hurry, and waits until he has evidence of a real change of life.

Then another woman first talked to in the dispensary, said to me one day, “ Since I have gone *there* my sins torment me so ! ” and now we have every reason to believe that she knows she is forgiven. She brings her husband and children to Pastor Meyer's meeting and our Bible-class.

At present there is a man in the Cité des Fleurs, who came, dark, ignorant and ill of consumption, to the Dispensary. His attention was almost immediately arrested on the subject of how sins can be forgiven. So absorbed was he that for some weeks he never mentioned his deep poverty. Now he is *so* happy ; ever rejoicing and thankful.

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FROM AUXILIARIES AND CHURCHES,

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VERMONT, \$5.00.		PENNSYLVANIA, \$291.99.	
Burlington Auxiliary—Y. P. S. C. E., College St. Cong'l Ch.	\$5 00	Duncannon—Y. P. S. C. E.	\$10 00
		Easton Auxiliary	40 00
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I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

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